

KOREA MISSION FIELD.

VOL. IV

SEOUL, KOREA, APRIL 1908.

No. 4.

A POEM.

REV. W. CARL RUFUS.

THE CONTRAST IN KOREA.

DARKNESS.

To fear for life and know not why ;
To bear abuse without reply ;
To give not half but all the road ;
To be the ox, to bear the load ;

To bow to wood and mound of sod ;
To fill the earth with fiends of hell ;
To search for years and find no God,
But filthy rags and clanging bell ;

To be content with house of clay ;
To wade in mire of obscene street ;
Fit mate for beast with husks to eat ;
All night in sin, in sin all day.

LIGHT.

There's a vision in the soul and the eye burns bright
With a light ;

There's a purpose in the step
And might.

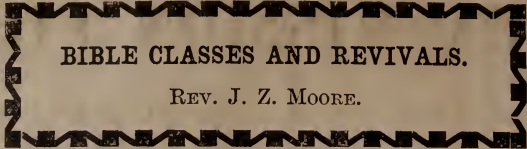
Jesus comes ; gives inspiration ;
Lifts the load ; exalts the station ;
Fills the soul with aspiration

For the right.

Toil is pleasure when the Master shares the thorn-cruel goad
Of the load ;

Life is lifted from the debt
Once owed.

Free from sin and superstition,
Souls are thrilled with heavenly vision ;
Earth becomes thru fond petition
Christ's abode.

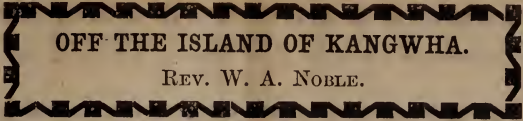


BIBLE CLASSES AND REVIVALS.

REV. J. Z. MOORE.

At the close of our District Conference in December I had intended to get the leaders together and make out a plan for a week of Bible study and Revival services at each church, but as with many of the "best laid plans of mice and men," a broken arm unexpectedly brought this to an end. On the closing day of the Conference, between the pains in my arm, I was wondering how we could get along without Bible Classes, and why I had been put out of service just at the time of greatest opportunity. While I was yet thinking one of the native preachers came in bringing a paper. Knowing I could not take charge of it the native preachers and church officers in attendance at District Conference had met together and made out a scheme where by each of the twenty-six churches would have a week of Bible study and Revival Services under the leadership of two tried and true men. They had sent me a copy of the plan that I might know where each man would be and follow him with my prayers.

I awaited with expectation the results of these classes; soon reports began to come in that they were having good times in the country, but I had no definite report till these same men and many of the church officers gathered in January for our Theological Class. I soon had them all together at our home for an afternoon tea, and report of the classes. Every class, with the exception of one, had been held as scheduled, and every man had gone to the place appointed, with the exception of two who had exchanged because the distance was so great it would have made them late to Theological Class to have kept the appointment as at first made by this self appointed Evangelistic Committee. Each man it should be noted, went from his own church to another place for this week, and the local churches bore all expenses of heat, light, and evangelist's board. The attendant was from twenty-five, at the smallest, to more than eighty at the largest. In all, over one thousand, one-third of whom were women, attended the regular Bible Classes in the daytime, and the Revival Services at night were attended at many places by all who could crowd into the churches. The real inner results cannot be told, but can be seen all over the work. Tho many of the teachers were all too deficient in Bible knowledge, yet, at each class "God broke forth much new light from His Holy Word", and at several places the services were just as marked in sorrow for the burden of sin, and joy of pardon and forgiveness found, as those of last year. Most all the leaders of these meetings—many of whom had never attempted anything of the kind before,—were blessed in their own spiritual lives and built up in the faith, learning for the first time, as some one at our afternoon meeting said, "that it is more blessed to give than to receive," and that one does not really get the Gospel until he gives to others what he has received. Not only these meetings at the churches, but several unplanned for meetings were held in villages where we have no church only a prayer meeting room, (as the natives call them,) also, at least four of these voluntary Bible Study classes were held by women for women only.


 OFF THE ISLAND OF KANGWHA.

REV. W. A. NOBLE.

Yo-a-chi-cha, yo-ha! Under the wall yonder. Ha-hi-ho! Right at the gap. Ya-a-chi-cha! Beneath the thorn bushes. Ya-chi-ho! They shot them there!

The solemn face of the gigantic oarsman was fixed in the direction of a broken place in the ancient walled embankment that runs parallel with the shore, and he bent his enormous strength to sculling the boat as if he were administering punishment to the enemies of his countrymen who had all been fastened beneath the opposite end of his huge paddle. He paused an instant to get a better view, while the shadows deepened in his rugged face, then he again took up the eerie chant of the sea to time his own oar with the stroke of his fellow oarsmen.

"Yo-ha-ho-a! Seven men. Ya-ha-chi-ha! Three of them Christians. Yo-ho-hu-a! One a preacher. Oh-a-ha! One a teacher. Ya-ho-a-a! Father and son were they. Yo-ha-chi-cha!"

"What? you ask what occurred beneath the broken wall?" said he, while the weird chant died away with a prolonged "a" and only the rhythmic "swish-chug, swish-chug" of the heavy sweeps were heard. His voice was filled with disapproval at such ignorance of facts known to all the world but without turning his storm beaten face from the direction of the open space beneath yonder thorn bushes he added, "War, sir, war. In these times, might makes right. They were as innocent of wrong as were their babes not yet born, but what matters, they must be bad for so calumny has said. It takes time, sir, to investigate charges and time is precious and not much of it, but men are more than many; so they fell yonder beneath the thorn bushes. Now there are three widows and an old grand mother in one home, sir."

Yo-ha-chi-ha-ho-yo! again chanted this Titan of the sea and he heaved at the sweep till the heavy boat quivered from stem to stern.

"Since," he continued, "since these three fathers fell three babies have come, one to each widowed mother, dainty bits of weakness they are, sir, but their tender feet will tread heavily and swiftly, some day to righten wrong. Ho-yo-ho-yu-ho! I visited the home recently and the three young mothers came out on the open veranda to greet me, each with a wea babe in her arms. They thought the old sea-dog would understand and they held those tiny pink faces toward me. Think you not, sir, that tears are good and when shed bravely make the race strong? The three mothers hid their faces in the tiny hoods and bathed the sweet faces of their babies in tears, and the grand mother looked down and thought of her loved dead who had once, so long ago, been safe in her own arms. She leaned against the door post, because her heart was heavy, and she appeared old, so old, sir, and so wrinkled, and she cried on the inside which was not good-and-ha-yo-ho-chi-ha! and, sir, ho-yo-ha! I cried too.

Those desiring extra copies of the statistical table of the General Council of Evangelical Missions, which we print on the last page of this number, may secure them from Mr. Bunker the Business Manager.

He is having quite a number of extra copies printed. This is interesting missionary literature and will serve to bring to the attention of the church the work of missions in Korea in a succinct form.

KUNSAN, KOREA, STATION REPORT. FIRST QUARTER 1908.

REV. W. B. HARRISON.

The year opened with a political flurry in parts of our territory caused by the organization of the so called Self Defence Society, a semi-official organization whose seeming object was to force the people to co-operate with the Japanese Government in putting down the "Righteous Army." In some way the report became current that Christians would not be forced to join this society. A rush for the churches resulted, filling a number of them to overflowing and interrupting the usually orderly congregations. Several groups took prompt steps towards having their houses enlarged, but before their plans could be carried out the multitude of seekers after the loaves and fishes with a few exceptions had retired. There has however been a healthy growth. The number of groups in Kunsan territory has increased from thirty-six to forty-one and thirty-three out of one hundred and fifty applicants were baptized at six groups. Other signs of development were the election of an elder in one of the groups and the appointment by the Christians of another Bible woman.

TRAINING CLASSES.

This has been the season for holding classes. They were of four kinds. The first was a Normal class of three weeks at Chunju with an attendance of fifty. Though only four of the teachers of our primary schools attended, the enthusiasm was such that another class is to be held here for a month during the summer. The teachers know little but Chinese which no longer satisfies the demands of the times. The Normal class tho insufficient is a great aid towards supplying their needs. The second class was the Men's Bible Class, attendance 170, or more than twice that of last year. At a more convenient season the attendance would have been much larger. In the teaching Rev. A. G. Welbon of the Northern Presbyterian Mission, Seoul, and Rev. Eugene Bell, Kwangju, gave the members of the station most valued assistance.

The third class was the Women's Bible Class, attendance 70. In both cases the people paid their own expenses. The Mission furnished only the dormitories with fuel and lights. As the people came in some with their hard earned money, some with their rations on their backs, we praised God for their zeal in the study of His Word. The women studied enthusiastically for ten days. They were taught principally by Miss Tate, for whose great kindness in leaving her pressing work at Chunju and coming to our help we are very much indebted.

Fourthly, about 30 classes of a week each were held in as many groups by the helpers for the special benefit of those who could not attend the station classes. As a means of leavening the whole lump this is probably the most effective.

MEDICAL WORK.

As to the Medical work the Doctor says "practically all of our hospital cases are surgical and most of them require operation. Robbers and Japanese soldiers have swelled the number somewhat. One man was shot at five times by the Japanese soldiers and five shots took effect; two in the leg, one in the abdominal muscle, and two in the arm. Both bones of the forearm were badly shattered, and as the whole wound was infected

when he came to the hospital. The union of the wound was not good. He was entirely recovered otherwise and is coming back later for an operation which we hope will fix his arm all right. Several other cases the results of Japanese bullets have been with us and have all recovered. A few sundays ago a man was brought in who was a pitiable sight. Robbers had entered his house four nights before and proceeded to cut him up. When they finished with him, he had 17 cuts across his head, face and neck, some of them six inches long. The most serious of all was an incision clear across his neck severing his wind pipe. The wounds were infected so it was out of the question to try to sew them up. We have simply kept them clean and he is now almost ready to go home somewhat disfigured but in good health and spirits. On Feb. 11th we started the new medical class with eight men enrolled who with the three started last fall make a total of eleven. Some of them are remarkably bright and we believe are cut out to succeed."

The local boys' and girls' schools have continued with an attendance of 35 and 30 respectively and have done good work.

The eagerness of some of the girls to learn was shown by their willingness to live on two thirds rations in order to attend school. There are others who long to come but are prevented by the lack of a dormatory. The ten country schools are doing well tho attended by many difficulties. Our greatest concern in connection with the schools at this time is as to what attitude the Japanese authorities in Korea will take towards them in formulating their educational policy. By refusing them all recognition as was done in Japan some years ago they can hopelessly cripple our school system. In March a committee of the General Council after two day's consultation in Seoul, had an interview with Viscount Sone, Acting Resident-General, and requested that our schools should not be discriminated against but that a graduate from one of our schools be accorded the same privileges as a graduate from a Government school of the same grade. Time alone can tell whether the committee really accomplished anything.


Again we have been disappointed in not receiving the appropriations with which to build the residences needed at this place, but we have tried to be thankful that we and the dependent Koreans associated with us in the work have been supplied with the necessaries of life.

SADDENED HEARTS.

Twice during the quarter we have been called upon as a station to solace our hearts anew in the hope of the Resurrection.

Cornelius Griffin Bull Jr. died at Norfolk, Va., Jan. 12th. age 13 months, Thomas H. Daniel Jr. died at Kunsan, Korea, Mar. 23rd. age 13 months.

Thus ended what we in our blindness had expected to be long and happy lives. The providences of God are inscrutable but we doubt not that He wills that which is best for us and for ours.



TRAINING MISSIONARIES' CHILDREN.

"We will do it" said Dorothy with a spirit of decision, "we will dismiss every servant about the place and have dinner on time, now see if we don't," and her eyes sparkled with the contemplation of the enterprise, while she looked across the breakfast table into the doubtful face of her sister Elsie. "You see, we will begin a bit early, say, ten o'clock, and that will give us heaps of time."

"But, the dishes, you know," replied Elsie, with a far away look in her blue eyes, as she recalled a previous experience of that character, "you see, they heap up so," and there was a slight suspicion of a tear in her voice which she hid beneath a merry laugh.

"O, well," was the reply, "we will be careful not to dirty too many dishes, and for each course we will eat off the same plates, and no finger bowls, you know. Hi! ho! it will be fun!"

Mrs. Grumble smiled her consent and Mr. Grumble encouraged the scheme with the remark that he thought he would go to the neighbors for dinner, and admitted that as a matter of education, it would be a good thing for the girls.

Sharply at ten o'clock two bright faces plunged into the kitchen and drove the cook out of doors. He disappeared with a broad grin and several vigorous, self-congratulatory nods.

Mrs. Grumble religiously refrained from entering the kitchen and the cook only glanced in once to say that he hoped they would do it every day, but about twelve o'clock Mr. Grumble peered into the kitchen door and remarked that he thought noon was the best time for dinner. Two girls with flushed cheeks were working over the table too much absorbed in culinary art to reply to any such irrelevant remark.

"O dear!" Dorothy was saying, "I have been sawing on this hunk of beef for half an hour and have only three pieces off, and then too I have to pound it by and by when I get the other pieces off, a tough brute he was! There now Elsie, what are you doing in that bowl?"

"Doing?" replied Elsie, "beating potatoes. Of course we won't have to make gravey for them if I can only beat them up properly. Really, Dorothy, do you know how they use the eggbeater on potatoes, and she held that instrument out at arm's length then turned with a sigh to the discouraging tubers.

"O! Elsie!" half screamed Dorothy, suddenly throwing up her head and running for the stove, "when did you put the peanuts into the oven?"

"That's all right," was the reassuring reply, "I put them in about ten o'clock."

"O," said Dorothy in a relieved tone, "they will be done in time and the cookies too. I rolled them out thin and put them in about an hour ago."

"Say, daughters," said Mr. Grumble with his head just showing inside the door, "I did not know that house keepers kept the dishcloth in the dust pan."

"O!" screamed both girls as they dove for that article.

"And I thought" said Mr. Grumble, "that they did not keep the rolling pin on the floor, I thought it ought to be a shade whiter, really, there ought not to be quite so much black on it."

"O! O! O! Who did that, Elsie, was it the cook?" exclaimed Dorothy in dismay.

"I thought," continued the relentless Mr. Grumble, "that people usually had a fire in their stove when they made dinner."

Mr. Grumble retired with a vision of two pairs of dimple hands and two pairs of pink arms making a dive for the stove which was frowning back at them so coldly.

Mr. Grumble passed another hour in his study and then Elsie appeared and insistently ordered him to dinner. "Hurry, hurry," she said, "or it will get cold."

Elsie and Dorothy took their places, one at the head and one at the foot of the table, each stood with a bowl of soup in her hand and ordered Mr. and Mrs. Grumble to other seats, as the proper places for persons who do not have to bear responsibility in house keeping.

The soup was a shade warmer than cold and Mr. and Mrs. Grumble praised it. As for the beef Dorothy admitted that he must have been a tough brute, that is the cow, Elsie soberly announced that the gravy did not turn out quite right and the cat needed it so they gave it to him. "As for the pie," Dorothy, casually remarked, "the bottom and top is not so necessary any way, so we left them out. How do they make lard and flour mix I wonder."

Mr. Grumble was sure that the cookies were dried out in fine style, but when he asked for the peanuts, Elsie was surprised that so much could be expected at one meal, she herself had been taught that it was not polite to ask for things that one did not see. As for the peanuts, however, they had been in the oven only three and a half hours and were not done yet. She would have put them in the night before if she had know that they were really wanted. The postum was fine, Dorothy thought, only she had made a mistake and put it in a leaky teapot.

On the sideboard the heap of dishes grew from moment to moment to the consternation of the Misses Dorothy and Elsie and the climax was reached when Mr. Grumble was asked to lick off his teaspoon and not ask for another.

"Daughter," said Mr. Grumble, an hour later peaking into the young ladies room," how about the dishes.

"Dishes?" replied Dorothy, meditatively, as if they were an almost forgotten problem of arithmetic. "O, yes—the dishes—we are now picking the dough from under our finger nails. The dishes, their turn is coming, Sir."

In mid-afternoon two romping girls were racing about the yard and Mr. Grumble heard them shouting:

"Hi! Ho! the gateman is in the kitchen a doing the dishes hi! ho! what fun!"

Contributed.

THE KOREA MISSION FIELD.

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EDITORIAL.

We call the attention of our readers to the statistical table of the General Council of Evangelical Missions which has been prepared by Rev. C. G. Hounshell, official statistician. It will be noticed that the number of adherents or professing Christians number something over one hundred and thirteen thousand. Remembering that this is the result of only twenty-four years of work we exclaim, "What hath God wrought." If this percentage of increase of Christians continues, many years will not pass before it will be chronicled that Korea stands among the Christian nations of the world. The opportunity of the Evangelical churches undoubtedly lies in Korea to-day. The investment of the smallest amount of money yields the largest income of any like investment in any other philanthropic or evangelical enterprise. Business principles would demand immediate and large investments. If the churches in the home lands, which are enterprising this great missionary movement, would follow business principles in the investment of men and money, Korea would soon be an evangelized nation. Before a commercial and mercenary spirit gets hold of the populace in Korea the Church of Christ should make its everlasting impress upon the heart of the nation. Now is the time to advance. Let the Church at home say "Forward! March!" and the Christian army and its leaders in Korea will march to conquest in Christ's name.

Prominent laymen of America who are supporters of the cause of Christian Missions and especially interested in the great Laymen's Movement now being inaugurated in America are visiting the various fields where missionary work is being carried on and are studying conditions, needs of field, state of Church, missionaries, equipment and in fact all details of the missionary movement. This is for the purpose of gathering accurate information concerning missionaries and their work in order that true representation may be made to the Churches which are supporting the missionary movement. Here of late there has been much adverse criticism of the missionary work of the world and in consequence laymen of means have undertaken to make personal investigations and then give to the world at large authoritative statements in regard to actual conditions.

The body of missionaries can ask for nothing fairer than this. We are willing to leave our cause to be judged by men of such caliber. We believe they are competent judges. We are not willing, however, that our work shall be judged by men who are out of sympathy with Christianity and who come to make investigations from purely mercenary motives or because they are paid to do so. Only a man, whose life has in it the desire to help others can properly judge agencies which have for their purpose the unlifting of humanity. Sometimes a big dinner; the presentation of a silk banner; a drive in a coach and two will so change the view point of an "unbiased?" investigator that philanthropic enterprises can be described only as political machines; religious enthusiasm as fanatical ranting; and Christian education as the inculcation of sectarian bigotry. All depends on the spirit of the investigator. Black is white to some people and white is black to others. We are thankful that in the midst of this unfavorable criticism of Christian missions that these broad-minded and liberal-hearted Christian statesmen are making a thorough investigation of the methods, means and men of the greatest movement of the present century. We are sure the Church can depend on their representations.

We spoke in our last issue of the organization of the Korea Branch of the World's Sunday School Association. This organization will surely help to meet one of the needs of the Church in Korea, namely a closer attention to the special religious instruction of the young men and women of the church. This problem of instructing the youth has not been one hard to solve in the past. But now the church is getting into her folds young men and women who are demanding especial instruction in the word of God and in the Christian life. They cannot be thrown together with the mass of Christians as heretofore, leaving them to gather what information they can. Especial effort must be put forth for the young. We are inclined to believe that the Sunday School Association will furnish a variety of methods the adoption of which will help in solving the problem of instructing and training in the word of God the young brawn and brain of the Korean Church. We hope the Committee on Constitution and By Laws and the Committee on the Selection of a Field Secretary will soon have meetings and come to some definite conclusions. A mass meeting should be planned to meet sometime during the session of the General Council in September. We suppose the President of the Korea Branch and the Executive Committee will have this matter in hand.

NEWS NOTES.

Rev. C. G. Hounshell and wife of the M. E. Church, South, Mission will be leaving for America for their furlough the latter part of June. They will go by way of the Siberian route.

Mr. P. L. Gillette, Secretary of the Y.M.C.A. of Korea with his wife, goes to the United States in June for one year's furlough. They will go by the Siberian route to Moscow and from there to Switzerland where they will spend at least a month in rest among the Alps.

Dr. C. C. Vinton the Senior Editor of the Korea Field has departed for America. He expects to return within a year.

Rev. C. T. Collyer has assumed the temporary Custodianship of the Tract Society.

Mrs. J. Z. Moore of Pyeng Yang has been quite ill for the past few weeks.

Dr. R. A. Hardie of Wonsan writes that the work on the East Coast of Korea is prospering wonderfully. About 17 new church organizations within the past month is his record.

The engagement of Rev. W. B. Harrison of Kunsan Korea of the Southern Presbyterian Mission to Miss Edmunds of the Methodist Episcopal Church has been announced. Miss Edmunds has gone to the United States for a year's furlough, after which she will return to Korea.

The Program Committee of the Quarter Centennial Conference of Mission work in Korea has been working diligently on the program and its personel. It is hoped that some definite announcements as to assignments can be made in our columns soon.

Rev. Mr. Visey and wife have arrived in Seoul Korea where Mr. Visey will be associated with Mr. Hugh Miller in the work of the British and Foreign Bible Society.

Rev. C. G. Hounshell opened a new Church in Seoul Korea in the Chakol District April the 26th. Quite an enthusiastic congregation was present.

Elder Ko a prominent Korean, a member of the Presbyterian Church in Seoul, died while studying at the Theological School in Pyeng Yang. He has been a prominent figure in the affairs of the Church in Seoul for many years.

We are saddened in announcing the death of Mrs. James S. Gale in Seoul Korea during the present month. For many years Mrs. Gale has been in Korea. She accompanied her daughters to Switzerland some few years ago remaining with them during their student days. She with her daughters returned to Korea with Dr. Gale from America a few months ago. The separation in hard but her contribution to Korea of a beautiful life and two missionary daughters will surely received the well done of the Master.

Dr. Underwood of the Presbyterian Mission North will return to Korea sometime in the early fall.

My dear Brother,

May I ask you to say in the columns of the Korea Field, that the Mikado Hotel near the Station Kobe gives special rates for missionaries and clergymen. I can recommend this hotel for reasonable rates, courteous attention, and excellent table. Mr. G. Matsuo the manager cares for the comfort of his guests admirably. I do this without any solicitation.

Your Brother,

M. C. HARRIS.

RESOLUTIONS OF THE UNION CHURCH, SEOUL, KOREA, ON
THE DEATH OF MRS. J. S. GALE.

We, the members of the Union Church, Seoul, desire to express to our friend, brother and recently elected pastor, Rev. J. S. Gale, D. D., our sincere sympathy with him and his family in the sorrow they have just sustained in the loss of wife and mother.

During the years of his waiting for a re-united family, we hoped and looked forward with loving anticipation to the same end; we rejoiced over Mrs. Gale's return to Korea, her joy in the large progress of Christ's kingdom and in the seeming fulfillment of our brother's hopes. And, now, that she is so quickly taken away and the family circle is so soon again broken, we grieve with him in his disappointment and sorrow, and pray for him all the compensating blessing and comfort that the ever close and loving presence of the heavenly Father can give.

To the mother in America and to the daughters here, we, also, in like measure, extend our loving sympathy, which has been with them throughout their long weeks of sorrowful watching, and commend them to the love, comfort and guidance of Him who doeth all things well.

Lovingly tendered by the church, per .

J. W. HIRST, Secretary.


LOYALTY TO CHURCH AND SCHOOL.

CONTRIBUTED.

At Flower Hill the non-Christians started a school and asked the Christians to join them. The christians did so putting in money with the understanding that the school was to have one christian teacher and that the christian boys were to be allowed to keep the sabbath. They had no sooner gotten the Christian's money and the school well started when they informed the Christian boys, that they must attend on Sunday if they expected to go to school. Also they told the christian teacher they did not need him if he did not stop preaching on Sunday. This brought consternation to the hearts of the Christians for their money was in the school, they knew how hard it would be to get its back, and they did not think were strong enough to run a school of their own. The magistrate of the country ordered the non-christians to pay back the money to the Christians if they would not allow their boys to attend school on the terms agreed upon. The people refused to pay and as with many orders of magistrates in Korea it was not carried out.

The Christians could have forced them to pay but said they did not want to do as the heathens do. Nevertheless the Christian teacher did not fail preaching on Sunday but left the school and a good salary and started a school in the home of one of the christians with no salary in sight. Over half of the boys (20) some of whom were not Christians came out with him for they said "You are kind and love us. We learn what you try to teach. The other teacher drinks whiskey, whips us and we can learn nothing from him even tho he is a good classic scholar."

The teacher is living as best he may on what the church can give him, the boys have all become christians and the school is doing good work. A year ago the church at this place had an attendance of thirty; now there is an attendance of over eighty.



SUNDAY SCHOOL LITERATURE FOR 1909.

The following communication has been received from J. Robert Moose on the Sunday School Literature question for the next year. We sincerely hope that Mr. Moose will get speedy answers from the missionary body in Korea on this all important question. It is a matter in which the church is specially interested and in order to give the best means for Bible study this question should be seriously considered.

To the Missionaries in Korea,

Dear Fellow Workers :—The last General Council appointed Dr. C. C. Owen and me to prepare the Sunday School lessons for the year 1909. We have not yet begun that work for the reason that we are not quite sure what is wanted. For some time, as you all know, we have not followed the International Lessons in our Sunday School work. I have heard it expressed by some that it would be desirable to return to the International Lessons in view of the fact that we have part of the Old Testament in print with the hope of having it all in the not distant future. Then too the argument is offered that the helps to be had are worth much to the busy missionary who must prepare to teach the lessons. And now that we are organized as a part of the great World's Sunday School Association, we should be only in keeping with our fellow workers in nearly all the world, by returning to regular lessons.

I therefore write this to ask you to drop me a card RIGHT Now and state in a few words your views. Shall we return to the International Lessons, or shall we continue the present plan? If the present plan, what book shall we study in the year 1909? Fellow worker this is important, do not put it aside till another day but write now. I mean you, if you are a missionary.

Your humble servant,

J. ROBT. MOOSE.

LEARNING TO PRAY BY PRAYING.

The year's work began by a Bible Conference of one week, attended by all the native helpers. This conference was held at Chinnampo, at the close of the rainy season, and was, I am sure, by far the most profitable week of the year. It was not so much a time of study—though we went quite deep into the Book of Philippians,—as it was a time of quiet heart searching and consecration to the Lord's service and mutual helpfulness. Our last hour on the last day was set aside for a study on prayer. Just before this hour I gave my last lesson in Philippians and at the close asked some one to lead in prayer. One of the native preachers responded as only a Spirit-filled Korean can. The whole class was so moved that over an hour was spent in earnest heart searching prayer, every member of the class taking part. This hour of unplanned prayer will be long remembered, and as some one said at its close, "Our hour for the study of prayer is gone, but it is better to learn to pray by praying than by talking about it."




“NAL YUNBO.”

REV. J. Z. MOORE.

The greatest result of these Bible classes and revival services in the direct and immediate extension of the Kingdom is found in what the natives call “Nal Yunbo.” On the last day of the meetings in public service they prepared a subscription paper and each man and woman, according to his own heart instead of giving money, gave so many days “Nal Yumbo,” that is, house to house and village to village preaching. Last year at just a few churches this was done, but this year every church reported on “Nal Yumbo.” This preaching was not only all without pay, but some would be at personal expense as well as losing time from their work. Yet at one church they gave altogether over one thousand days, and at Chinnampo one woman pledged six months of the year to preaching. I can not tell anything of the whole results but a few sentences from reports will give you at least a faint idea of how it worked.

One man said as his house was by the side of the road he preached to all who passed by, and most of them received the word gladly. Another man during three weeks preached definitely, from house to house, to two hundred people, fifty of whom believed. At one church fifty women were gathered in as a result of this preaching, for the women preached from house to house, as well as the men, and they have now started a night school because they want to learn to read the Bible, and have no time to study it in the daytime. In all, new work has sprung up in more than forty towns as a result of this preaching. What they preach is shown by the words of a class leader's report. He said, “I went from house to house telling the people of their sins, that they were on the way to eternal destruction, and that their only hope was in the Lord Jesus who died for them.” The political situation may be turning some people to the church, but I am sure these evangelists did not preach politics, and am also sure that when they came to church they heard nothing about the condition of their country, but received terrible scathings for their sins, and burning exhortations to flee from present sin, as well as the wrath to come.

Every day I live among this people the deeper I get into their lives, the more marvelous is the Korean Christian in my eyes. If you had stood where I have stood, if you had seen what we have seen, you would understand why it is that we have a profound feeling that God has no small place in His great plan for poor despised Korea. Perhaps Dr. Davis, of the American Board, who has spent many years at the Doshisha, in Japan, is right. He made his first visit to Korea last fall. He said, “I have heard and read much of your work in Korea, but having come and seen I know the half has not been told me. I believe God is going to use Korea as an object lesson for the Christian world. I have often held Korean Church up before the Japanese Christians as an example of zeal and sacrifice in self-support, and shall do so now more than ever.” These words were not uttered in a careless, off hand way, but at the close of a scholarly and inspiring address on the “Missionary Outlook of the World.”



THE KOREAN REVIVAL.

PERSONAL EXPERIENCES AND RESULTS OF PERSONAL WORK.

THE CRY OF THE CHURCH.

During the course of this visitation of God thousands of the unconverted united with the church as inquirers; yet this large ingathering of the unconverted belongs to the indirect rather than the direct results of the revival. The Holy Spirit performed his special work upon the church membership and the terrible manifestations of distress and agony were confined largely to the Christians themselves. Now that we regard the visitation from the after-point of vision, this is not difficult to understand. Among a people like the Koreans there is no definite and clear idea of the true and terrible character of sin, so that when first converted they are not prepared to manifest the deep and awful conviction that is found among those who have been taught what sin really is. This fact has led some into believing that the Koreans are incapable of deep feeling. This revival, however, has shown that having once come under the power of even a semi-Christian environment, and placed themselves in a position where the Holy Spirit can work on their hearts, they are as capable of an overwhelming sense of sin as any people on earth. The one cry of the Korean church was for heart cleansing.

TRUE TO GOD'S CONVICTION.

When a young student from Pyengyang visited the native church at Pukchin, one of the central camps of the mines, his message greatly stirred the members. Among these was a young Korean employed in the assay office of the company and regarded as the most trusted native employed on the concession. He became deeply convicted over a crime he had committed during the years previous to his conversion. He had fallen into temptation and had at different times stolen small quantities of gold until he had accumulated the equivalent of a considerable sum of money. After joining the church he hid this gold hoping that he might have the opportunity to make the matter right. His life had become exemplary, but all this time he carried in his heart the secret of his crime. It was at this time that the power of God took hold of him, and convicted him so that he determined to make a full confession of the matter and return the gold. Accordingly, one day he sought the mining officials and placing the gold before them told of his crime and said that while it meant his discharge, disgrace, and punishment he must at all events get right with them and with God. This act produced a profound impression on his employers. The assistant general manager took him by the hand and commending the moral courage of the act told him that they would forgive the crime and would not discharge him. The result was that this trusted employee of the mining concession succeeded in not only straightening out the crookedness of the past, but in showing himself worthy of the increased confidence which his employers were glad to bestow upon him.

PRACTICAL CHRISTIANITY.

A sturdy northern man had been a Christian for ten years. Moreover, before giving his heart to Christ he had been an earnest seeker after truth. In Korea people of this

kind often appear, and are much honored for their piety and sanctity. It is usual for them to resort to some lonely mountain and there live the life of a hermit, giving themselves to fasting and prayer. Following this custom, this man spent two years living this life, and refusing to have intercourse with his fellow-men: alone, with little to eat and scarcely clothing enough to keep him from suffering during the severe winters, he spent his time in studying the classics and bringing his body into subjection. Though outwardly he appeared to have obtained his wishes yet deep in his own heart he was conscious that only failure had met him. He was still the same man that had gone into the wilderness, with the same weaknesses uncorrected and passions unchanged. The emptiness and futility of such a life grew upon him and filled him with disgust, and abandoning it he sought again the fellowship of men. This reaction caused him to plunge into the other extreme and he joined the army where his life was the exact reserve of that for which the journey into the wilderness had stood. It was during his career as a soldier that he became a Christian and joined the church. This proved his salvation. He brought into the church life the same intensity of purpose which had marked him as a hermit and as a soldier. He was soon filling a position of responsibility in the church work, and in order to be able to give all the time possible to it he resigned his post as a petty officer in the army and, returning to his father's home, settled down to the life of a Christian farmer. He began house-to-house visitation throughout the town and the adjoining villages, telling the glad story of his own salvation and urging others to seek Christ. As the believers grew in number he conceived the idea of building a church in his native village. A number of neighbors agreed to assist in the matter, and, collecting all they could possibly raise, they united in the project. The little chapel rapidly rose to completion while each day the members of the church hovered about it watching its progress with satisfaction. By the time the rafters were in place, however, their funds ran out and they had no money with which to pay the bills. Their only resource was prayer and to this they applied themselves assiduously. Many plans were discussed but always with the result that the only feasible one seemed to be to pray again. "No," said the leader, when repeatedly asked regarding the results of his prayers, "there is not a cash." This continued for some time and the work came to a standstill. The skeleton of the building stood there incomplete and the heavens still seemed to have locked up the answer. One day a meeting of all the members was called and after prayer the soldier-farmer solemnly announced to his fellow-laborers that he proposed to answer his own prayers. "Now," said he, "there is our ox, a strong, good animal and worth considerable money. It is the only one we have to do the work on my farm, and what we will do when it is gone I do not know, but God's house must be finished and the ox must help us to do it. I will sell the animal and thus secure money to complete the building. As for the farm, let us trust God that he will take care of our fields." Great indeed was the surprise of the church members at this heroic gift, and great also was their gratitude. He was as good as his word and immediately sold his ox. The church was completed and dedicated to the use of God. Some weeks later the missionary when visiting the village and going to the fields saw this Korean Christian and his brother harnessed side by side to the plow to the place of the ox that had been sold, while the aged father held the handles and followed the furrow,

"SELECTED."

THE GENERAL COUNCIL OF PROTESTANT EVANGELICAL MISSIONS IN KOREA.

PARTIAL STATISTICAL REPORT, YEAR 1907.

For lack of data and uniformity in the statistical tables of various churches, a complete statistical report of the General Council this year is impossible.

	Foreign Missionaries.			Total.	Native Workers.	Full Members.	Baptized during year.	Church Statistics.		Total Adherents.	Sunday schools.	
	Male.	Wives.	Single women.					Infants baptized.	Catechumens or Probationers.			Seekers.
Presbyterian (North).....	37	33	9	79	493	15153	3421	1009	16721	23113	596	49545
Methodist Episcopal	15	13	14	42	220	*3885	3000	553	*19570	16158	153	12333
Presbyterian (South).....	12	8	4	24	44	1961	970	178	2098	5208	55	1784
Methodist Episcopal, South ...	7	6	8	21	46	1985	712	141	3025	5010	33	1770
Canadian Presbyterian	6	4	4	14	42	814	184	101	803	2213	58	3366
Australian Presbyterian	3	2	5	10	18	227	62	62	253	792	5	204
Total	80	66	44	190	863	24025	8287	2044	42470	46945	900	69002

	Schools.				Total No. of Students.	Self-supporting Schools.	Meeting Places.	Churches and Chapels.	Contributions to all purposes in Japanese yen.
	Theological.	Students.	Higher Grade.	Other Schools.					
Presbyterian (North).....	1	58	13	764	6742	7564	334	767	80264.65
Methodist Episcopal	1	480	3	249	3538	4267	1103	279	27018.75
Presbyterian (South).....	6	1	20	34	481	507	16	169	8698.60
Methodist Episcopal, South ...	4	251	3	82	333	2	181	89	4760.53
Canadian Presbyterian	3	17	305	308	14	60	46	5146.60	
Australian Presbyterian	1	1	7	7	301	309	23	10	
Total	2	548	22	1291	11449	13288	469	1479	125889.13

* The Methodist Episcopal Church has many communicants among the Probationers who have not yet been received into full membership.
 † Some of these schools may receive a small contribution from mission funds.

C. G. HOUSSELL, Statistician.